



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

On the same evening a dinner was held by the American Physical Society at the Stanford Union, Stanford University, and by members of the American Psychological Association at the Hotel Stewart, San Francisco.

On Saturday, April 7, an automobile excursion was conducted under the auspices of the Western Society of Naturalists, into the Coast Range foothills near Stanford University, which was attended by over forty biologists. Luncheon was provided by courtesy of the university at the recently completed field laboratory of the Department of Zoology.

Altogether twenty-two sessions were held during this meeting and over 130 papers were presented. The total registered attendance, in addition to a large local attendance from Stanford University and the vicinity, included 173 members of the association and of affiliated societies from other parts of the state and coast.

ALBERT L. BARROWS,
Secretary

SOCIETIES AND ACADEMIES

ANTHROPOLOGICAL SOCIETY OF WASHINGTON

At the 510th meeting of the society, held at the New National Museum, Dr. Leo J. Frachtenberg, of the Bureau of American Ethnology, Smithsonian Institution, Washington, D. C., presented a paper on "The Religious Ideas of the Northwest Coast Indians."

Dr. Frachtenberg stated that four important features of the religious ideas noted among the tribes of this region are (1) an intensive animism; (2) a belief in the powers of supernatural beings, as dwarfs and giants; (3) a belief in the existence of guardian spirits, and (4) a complete absence of the social phase of religion.

According to Dr. Frachtenberg many religious ideas are common to all the tribes of the northwest coast, yet the northern and southern portions of this area differ in cosmogony. The tribes in the extreme southern portion believe that the world was created out of a watery mist, the Transformer enlarging a small piece of land until it became large enough for habitation. The tribes of the northern portion are satisfied with a world whose origin is not explained, they hold, however, that the Transformer (Creator) first made men, and members of the faunal and floral kingdoms, and later revisited and improved his creation. In the south the Transformer and Trickster are separate individuals; in the north they are unified. In the south the Transformer creates all that is good while

the Trickster is held responsible for the bad elements; in the north there is no such disassociation, both good and evil things being regarded as the work of the Transformer.

The northwest coast Indians believe that an individual comprises a body inhabited by two "souls" and a "ghost." In a slight illness the "outer soul" becomes separated from the body, in a serious illness the "inner soul" wanders to the "country of souls" but may be recalled by a shaman. When death occurs the "ghost" also leaves the body and the shaman has no further power.

No ritual or systematic form of supplication is found among these Indians, indeed it may be said that guardian spirits take the place of deities. Every man and woman possesses one or more guardian spirits, each of which has its special sphere of influence. The shamans receive their power from a multitude of such spirits and are both respected and feared. Large gifts are exacted by the shamans, many of whom are believed to possess occult powers of evil.

THE 511th regular and 38th annual meeting of the society was held at the New National Museum on April 17. After approving the reports of the secretary, treasurer and auditing committee the society elected the following officers for the ensuing year: *President*, Mr. William H. Babcock; *Vice-president*, Mr. Francis LaFlesche; *Secretary*, Miss Frances Densmore; *Treasurer*, Mr. J. N. B. Hewitt; *Councillors*, Mr. E. T. Williams, Mr. Neil M. Judd, Dr. Truman Michelson, Mr. Felix Neumann and Dr. I. M. Casanowicz.

Tributes to members of the society deceased during the previous year were then read, memorials to General Ellis Spear, an active member, and Mr. S. M. Gronberger, an associate member, being presented by Mr. William H. Babcock and Mr. James Mooney. A memorial to Mr. J. D. McGuire, an honorary member, was presented by Dr. J. W. Fewkes; and tributes to Professor Johannes Ranke and Professor Gustave Schwalbe, of Germany, honorary members, and Sir Edward Burnett Tylor, a corresponding member of the society, were given by Dr. Aleš Hrdlička, Dr. John R. Swanton, Dr. Truman Michelson and Dr. Leo J. Frachtenberg.

The delivery of the address of the retiring president, Dr. John R. Swanton, on "Some Anthropological Misconceptions," was postponed to a special meeting of the society to be held on May 1 for that purpose.

FRANCES DENSMORE
Secretary